DOCUMENT RESUME

ED 470 482 SO 034 342

AUTHOR	Zachlod, Michelle, Ed.
TITLE	The Foundation of Western Ideas: The Ancient Hebrews and Greeks. Grade 6 Model Lesson for Unit III. California History-Social Science Course Models.
INSTITUTION	California State Dept. of Education, Sacramento.
PUB DATE	2001-00-00
NOTE	36p.; For additional Model Lessons in this series, see SO 034 338-351.
AVAILABLE FROM	California Department of Education, P.O. Box 944272, Sacramento, CA 94244-2720. Tel: 916-319-0791. For full text: http://www.history.ctaponline.org/ center/.
PUB TYPE	Guides - Classroom - Teacher (052)
EDRS PRICE	EDRS Price MF01 Plus Postage. PC Not Available from EDRS
DESCRIPTORS	Academic Standards; *Ancient History; Curriculum Enrichment; Foreign Countries; Grade 6; *Greek Civilization; Intellectual History; Intermediate Grades; *Judaism; Models; *Social Studies; State Standards; *Western Civilization
IDENTIFIERS	California; Greece; *Greek Culture; Ideas; Italy (Rome)

ABSTRACT

Important ideas from the Judeo-Christian and Greco-Roman traditions are formally introduced to students in the sixth-grade course. Units three and five focus on people and ideas that form the roots of western civilization. The goal is to help students perceive how the viewpoints of Judeo-Christian and Greco-Roman are congruent and divergent. Unit topics include: the Hebrews and the origins of Judaism; early Greece and the rise of Greek city-states; Greek culture, theater, religion, and philosophy; Athens, Sparta, and the Peloponnesian War; Alexander the Great; and ideas in western civilization. The lesson discusses the uses and significance of the topic; presentation and activities ("Beginning the Topic"; "Developing the Topic"; "Culminating the Topic"); and activities for other topics; suggests extended and correlated activities; contains an 18-item list of resources for the sample topic; general resources for student and teacher; and visual and performing arts resources. Appended are materials on "The Laws of Nature" and "Patriotism and Citizenship in Ancient Greece." Suggests nine weeks for lesson implementation. (BT)

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ED 470 482

California History-Social Science
Course Models

The Foundation of Western Ideas: The Ancient Hebrews and Greeks

Grade 6 Model Lesson for Unit III

Edited by Dr. Michelle Zachlod

2001

http://www.history.ctaponline.org/center/

SO 034 342

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The Foundation of Western Ideas: The Ancient Hebrews and Greeks

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Unit III

The Foundation of Western Ideas: The Ancient Hebrews and Greeks

Suggested Time for the Unit: 9 weeks

Topics in Unit III:	**Suggested Time:**
■ Introducing the unit	1 class period
■ The Hebrews and the origins of Judaism; monotheism, moral imperatives, and other distinguishing beliefs; selections from the Hebrew Bible; geography of ancient Israel	14 class periods
■ Early Greece and the rise of Greek city-states; early forms of democracy; geography of Greece	10 class periods
■ Greek culture, theater, religion, and philosophy; the "Golden Age"	7 class periods
■ Athens, Sparta, and the Peloponnesian War	5 class periods
■ Alexander the Great and the Hellenistic Era	5 class periods
■ Ideas in Western civilization	3 class periods

Sample Topic:	**Suggested Time for the Topic:**
Hebrew and Greek viewpoints of major human issues (first and last topics)	4 class periods

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Uses and Significance of the Topic

Note: A bibliography with annotations of the works cited in this unit is found in the resources section at the end of the unit.
Teachers should select the most vital topics for the unit and estimate the amount of time necessary to convey the most essential learnings.

Important ideas from both the Judeo-Christian and Greco-Roman traditions are formally introduced to students in the sixth-grade course. Units III and V focus on people and ideas that form the roots of Western civilization. The sample topic for this unit also corresponds with topics in Unit V, demonstrating how the two topics can be coordinated.

Historians have noted that Western civilization is a "syncretic" one, coalescing various traditions of thought, outlook, belief, and practice (which often are opposing in nature) and resulting in unique tensions, inconsistencies, and achievements. The purpose of this topic is to help students perceive how two viewpoints, Judeo-Christian and Greco-Roman, are both congruent and divergent. As a part of the topic's study, students should be able to associate selected major persons and ideas with the two traditions, recognize ways in which the two are compatible and discrepant, and consider to what extent the two may influence their own lives.

Simplicity was an aim in developing the sample topic because the topic involves ideas that can be complicated to students and adults alike. The suggested activities are intended to help students gain "first impressions, first considerations" which they will amend, refine, and reevaluate in later years. If eleven- and twelve-year-olds are to receive any approachable, first access to this complex topic, many points of academic discussion, debate, and reassessment must be relegated to higher grade levels. Actual parameters of influence, theories of origination, and similar debates are more appropriate for college courses; advanced studies in such topics as "rule of law" and in-depth studies of passages from Plato or Polybius are suitable in the tenth grade unit, "Connecting with Past Learnings: The Rise of Democratic Ideas."

As in the case of other units and topics, some of the studies entail the reading of excerpts from religious texts. In using texts regarded as holy by any religious group, the teacher should ensure that activities related to these readings are not trivialized and that the content is not misrepresented. Such devices as parody or "quiz show" approaches are discouraged because they are demeaning and run the risk of jeopardizing the study of valid topics in public schools. The use of religious material in history-social science classes is for the purpose of learning about the major religions and the ethical traditions of each time and place, with scriptures serving as primary source material for the topic in this unit.

The term *Western culture* is something of a misnomer when used as a synonym for ethnicity. There are many instances of how the culture of the West, as long as we have records of it, has been penetrated by other cultures. When the Greek historian Herodotus sought knowledge more advanced than could be found in his homeland, he made a trip to Egypt for research. Mathematics advanced in the West when the use of Roman numerals was displaced by Arabic ones and when the Indians' discovery of *zero* was adopted. People of medieval times knew Aristotle through Arabian translators and scholars. The dominant languages of the West, now called Indo-European, are traceable to Sanskrit. Much eighteenth-century English poetry requires the reader to have an understanding of Chinese art in order to comprehend it fully. Nineteenth-century German theologians and philosophers were fascinated with Indian and Chinese thought. The academic study of anthropology is a Western invention, indicating the interest in things beyond geographic and cultural boundaries. In fact, the basis of the term *Western* is not so much ethnic as geographic, referring to the development and *diffusion* of certain ideas, causes, and effects, proceeding from the Indus River region and moving westerly over the centuries. Examples of cultural interaction should be shared by teachers whenever appropriate, helping students see how world cultures are influenced by each other.

As students proceed through Unit III, they should become familiar with not only ideas that helped form Western civilization but also persons who helped establish codes of ethics, justice, and the rule of law. Among these are Abraham, Moses, and David; Pericles, Socrates, Plato, and Aristotle. Emphasis is placed on major contributions, achievements, concepts, and beliefs that have endured across the centuries to the present. Helpful teachers' references for this unit include William H. McNeill's *The Rise of the West* and the

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handbook *Civitas*. Appendix III to this unit, "Greek Ideas Behind Our American Political Heritage," is included as background information for teachers.

Presentation and Activities

A

Beginning the Topic

At the beginning of Unit III, in the first class session devoted to the unit, students are asked to conjecture on the possible meanings for a sentence displayed on the chalkboard, "We live in a world of ideas." A brief brainstorming session is held and a "cluster map" is used to record students' thoughts. The teacher points out that the word *idea* can be used in different ways. Some ideas are simply pictures in the mind; when someone mentions such words as *zebra* or *ocean,* for example, listeners often have an idea in mind of what those words represent. What ideas come to mind when the word *storm* is presented? How might an Alaskan and an Iowan have different ideas of storm? Other ideas are even harder to describe; two other words written on the chalkboard, *beautiful* and *happiness*, serve as examples.

What about the idea, "beautiful car"? Students imagine what this idea means to them, picturing specific color, make, style, trim, wheels, upholstery, and other factors. Do all students agree in their mental pictures? Through sharing their ideas regarding the features of a beautiful car, students are led to see that people often agree and disagree about the same general idea. If many students seem to agree on a particular feature, they might discuss where this idea came from. Did they learn about it from a movie, a television commercial, or someone they know?

On another section of chalkboard, the words *good* and *bad, right* and *wrong, liberty,* and *democracy* are written. Each of these is an important idea. Like *beautiful* and *happiness,* they are hard to describe but are perhaps some of the most important ideas that people have. Like many ideas, we learn about them from different sources and in different ways.

Students split into groups of two each and meet with their partners to discuss the question, "Where do people get ideas of good and bad, right and wrong, liberty, and democracy? That is, what are the sources of these ideas?" Partners are to list as many sources as they think are reasonable. Their discussions are timed, and their listings are recorded. It is likely that students will list a variety of responses, such as: parents or grandparents, religion or God, television and movies, books and newspapers, clubs or lodges, laws, schools, governments, elected representatives, and a person's own thoughts and feelings. The teacher may assist or supplement students' ideas if there are gaps or uncertainties.

The class is now directed to pages 294-95 of the textbook, *A Message of Ancient Days.* The unit's title in the textbook is explained briefly. Students should be led to notice how the word *ideas* is used, not only in the unit's title but twice in the introductory paragraph, which may be read aloud by a student.

To prepare students for the study of the ancient Hebrews, the teacher asks what famous book contains the major teachings and beliefs of the Israelites, or Jews? Students meet in pairs again or in threes to predict which ideas of right or wrong might be contained in the Hebrew Bible. Students may draw from any previous knowledge they may have. This activity not only prepares students for the unit study but also indicates to the teacher the extent of students' background on the topic.

Once students understand that much of this unit will be devoted to discovering ideas from the Hebrews and the Greeks that provide the foundation for Western Civilization, and that many of the ideas studied influence people differently, teachers may continue with this study.

B

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Developing the Topic

The activity described here is intended for the conclusion of the study of the ancient Hebrews. It initiates the first phase in the class's development of a product: a chart that outlines some of the important "founding ideas" of Western civilization. Students compare and contrast these ideas, and they discuss examples of these ideas at work in the present day and reflect on how ideas may influence individuals' lives. The final outcome of the entire project, however, will be the incorporation of ideas from Christian and Roman traditions as well as those from the Hebrews and Greeks. These ideas will be coordinated with studies in Unit V. The specific readings used for developing the chart are in addition to various other sources that students will have drawn from elsewhere in the unit, including primary sources, literature, and textbook material.

Students meet in collaborative groups to read together assigned passages from the Hebrew Bible. The passages were selected and organized so that various groups of students will be reading scriptures that point up some of the key ideas or viewpoints that the West inherited from Judaism. In some cases students will be seeing again passages they read previously, such as the Ten Commandments; in others, excerpts may be completely new to them.

The readings suggested below are categorized only for teachers' ease in reference when preparing assignments for groups. In order to promote students' thinking processes, the teacher should provide the groups with just the reading assignments, not the headings. The assignments that groups receive should all relate to only *one* of the three categories; in this way members discuss readings that relate to a common idea.

Laws, Reason, and Faith

Exodus 20:1-18
Deuteronomy 4:1-2; also 29:28
Jeremiah 10:23
Proverbs 16:9
Daniel 2:28

Humans and the World in Which They Live

Genesis 1-2, especially 2:19
Genesis 5:1-2
Deuteronomy 4:32
Amos 4:13
Psalm 136
Psalm 148
Isaiah 40:26

Right and Wrong, Good and Evil

Exodus 19:5
Deuteronomy 10:12-22
Deuteronomy 11:1, 13, 22-23, 26-27
Deuteronomy 13:2-4
Deuteronomy 27:9-10
Leviticus 19:18
Isaiah 40:28-31
Jeremiah 26:12-13
Jeremiah 42:5-6

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Proverbs 31:10-31, especially 30
Micah 6:8

After reading their assigned excerpts, students decide how the passages they read relate to the chart that the teacher has prepared beforehand. A sample of this chart is found on page 73. Students decide which of the statements best summarizes the portions studied in their groups.

Once the groups have shared their responses with the class, students are given opportunities to add to the chart other categories or statements deemed important, based on their studies throughout the unit. Terms such as *monotheism* and *covenant* or names of important persons, such as Moses, David, or Ruth, may be added, and students may devise new categories and boxes at the left of the chart to accommodate them. Students are told that the right-hand column of the chart will be completed when they have studied the ancient Greeks. The chart is displayed at the side or back of the room until that time.

After the study of "Alexander the Great and the Hellenistic Era," students are again referred to the chart they began earlier in the unit. Their task is to fill in spaces relating to the Greeks, devising summary statements that correspond to the ones for the Hebrews. In preparation for this, students form themselves into groups of two each, and the partners are assigned appendixes A and B, respectively. Each partner studies the assigned reading for homework, making notes of any ideas that might fall within the categories that appear at the left of the chart. When the class meets the next day, partners share and refine their summarizing statements for the chart.

Taking a category at a time, the teacher calls for suggested statements from each team and leads the class in quickly developing statements of consensus based on materials that students read as homework. The statements formed should be similar to those given in the sample below.

The chart now emphasizes general ideas of two world perspectives that have helped to form "Western ideas." As in the case of the first phase of chart development, students may add new categories and statements, including such concepts as *democracy* or the names of notable persons such as Pericles, Socrates, and Aristotle.

C

Culminating the Topic

1. With the completion of both sides of the chart, the final topic (ideas in Western civilization) begins. The chart serves as a visual aid for discussion. A question is given to the class for a "think, pair, share" activity. As people who live in the Western world, students are asked, how do we see these ideas in the world around us? Students jot down examples, which could include events in the local community, school rules, current television shows that uphold "the Golden Rule," news articles, traditions or holidays, community organizations, emblems on civic buildings, and other cultural aspects. Teachers may want to give one or two examples beforehand to help direct students' thinking. This activity helps students link historical, cultural, and political ideas to the contemporary world.

   After time for thinking, students meet with their partners to share thoughts. The teacher monitors the discussions and afterward calls for ideas to be shared with the whole class. The teacher can clarify or extend students' ideas with comments or other examples.

   The teacher should explain that at the end of the study of ancient Rome (Unit V), the chart will be extended with ideas from Rome and Christianity. The Romans, for instance, took many ideas from Greece and developed them in their own wayÑparticularly ideas of freedom, rights, and representative government. Similarly, Christianity is rooted in Judaism and maintains many of its beliefs while adding significantly different ones. This explains the terms *Greco-Roman* and *Judeo-Christian,* which will become new headings for the chart.

2. Later in the year, when students have completed their studies of Rome and Christianity, they will incorporate some of the viewpoints or concepts into the chart. Ideas of *mixed government,* a written *constitution,* a *republic,* and the principle that a person's first duty is to the republic or empire, for

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example, are consistent with categories in the chart. Readings from the Christian Bible also complement and extend the chart.

Laws, Reason, and Faith

Hebrews 11:1-31, especially 1
Romans 1:16-17
Galatians 1:11-12
Matthew 9:18-21
John 14:15, 21, 23-24
John 15:9-12
1 John 1:5-7

Humans and the World in Which They Live

Luke 6:27
Colossians 1:16
Galatians 3:28
John 14:21
Revelation 10:6
Romans 10:12

Right and Wrong, Good and Evil

Mark 12:28-34, especially 30-31
Matthew 5:44
James 1:12-27
Romans 12:9-21
Romans 13:10
Galatians 5:13-26
1 Thessalonians 2:11-12
Colossians 3:11-14
1 Peter 3:10-12
1 Peter 2:1-2
2 Peter 1:5-8
Philippians 4:8-9

Teachers may point out ways in which these two perspectives have been blended or are different. For example, our modern sciences are built on ideas of natural laws that originated in Greco-Roman thought; yet many Westerners believe in God as the creator of those laws, a belief that is grounded in Judeo-Christian theology. Many Westerners believe that people need both reason and faith but disagree on which is more important. Many Westerners believe that one can be a good citizen and still be faithful to religious beliefs, yet there are times in history when government and laws have clashed with religious belief. The Greco-Roman tradition tends to emphasize the "here and now" through such studies as science and philosophy, while the Judeo-Christian tradition puts more stress on "other-worldliness" through such teachings as a "kingdom not of this world" and "working out one's own salvation."

The teacher should refer to instances in the local community that illustrate the harmonies and conflicts that result from the complex blending of these two perspectives. Clippings from newspapers, magazines, or other sources may also be shared. If desired, small groups of students may each examine a clipping and share how the account points up the continuing influence of two traditions. For example,

the present-day controversy over creationism and evolution often pits science against religion, involving "church and state" issues as they relate to instruction in the public schools. On the other hand, a hospital supported by a religious organization shows charity that is motivated by faith but promotes healing by applying scientific knowledge and research.

It is not the purpose of this study to determine the "rightness" or "wrongness" in any of the examples used in class but rather to illustrate with contemporary events the ongoing influence of the two heritages. Class debates "resolving" modern controversies are not recommended and fall outside the course of study intended for sixth-grade history-social science.

Students now write a reflective essay on how they are or are not influenced by the Judeo-Christian and Greco-Roman traditions. Drafts are revised and polished for a final product of quality. Essays are placed in students' history-social science or writing portfolios.

In collaborative groups students draw a logo or diagram reflecting the ideas of Western heritage from the Greco-Roman and Judeo-Christian traditions. For examples, teachers may examine some of B•la Pethes's drawings for William H. McNeill's history, *The Rise of the West,* such as those found on pages 26, 57, and 213. To ensure a greater likelihood of originality and creativity in students, the teacher should refrain from showing students any of Pethes's charts that relate specifically to this topic.

Students work in pairs to examine portions of the booklet *Moral and Civic Education and Teaching About Religion* (1991 revised edition). This publication, adopted by the California State Board of Education, outlines state laws and guidelines related to the subject and is intended for use by teachers, administrators, board members, and other citizens. The teacher explains the booklet's general purpose, after which pairs of students read selected passages from the booklet. How do the state laws and policies reflect Greco-Roman and Judeo-Christian influences? Can you think of laws, mottoes, emblems, buildings, or designs that show similar influences? Pages 1-4, 8-9, 14-17, and 22-24 are suggested for examination.

In order to assess students' understanding of the concepts of law and order as part of our legacy from the Hebrews and the Greeks, teachers can have them prepare posters that highlight the ideals, commitments, and accomplishments of someone in history who has stood for an ideal (a higher law or ethic of social justice), has had to make great sacrifices for that commitment, and has helped accomplish change or reform in the name of social justice or a higher law. The poster should include the items listed below:

- A title, including the person's name and the cause to which he or she was committed
- A written description of that person's work, including what was wrong with existing law and order, how "higher law" or social justice related to the need for reform or change, and the sacrifices that were made
- A picture of the person
- A picture that represents the methods the person used to bring about change
- A picture that represents the reform or goal with which the person was connected

Teachers must be especially careful that students understand what ideals (a higher law or social justice), commitment, and reform are and that all four are included in each example. This activity can incorporate students' independent readings of biographies and sources for research. Posters are accompanied by a written explanation on a 5 x 8-inch (12.7 x 20.3-cm) card.

Groups of students can make a poster in which they show an American ideal or practice on one half and the Greek idea from which it came on the other half. Another way to do this is by folding a piece of white art paper (12 inches x 18 inches [30.5 x 45.7 cm]) in four sections, accordion or fan style, and portraying two Greek ideas or accomplishments on alternating sections and our related American heritage in between. This creates a three-dimensional effect.

A classical building has columns that support it much as a political system has ideals on which it is founded. Students can outline a classical building, labeling the columns as the basic ideals of our American political system. On the base of each column of the building students can write the names of the origins of those ideals such as Judeo-Christian law, Athenian democracy, and Aristotle's *Politics*. Finally, they can draw in pictures to represent the ideals along the building's frieze and pediment.

Students can write essays based on significant quotations from the Greek thinkers and from the Torah (sometimes referred to as the first five books of the Old Testament). In his *Politics*, Aristotle wrote, "The good in the sphere of politics is justice; and justice consists in what tends to promote the common interest," and "He who commands that law should rule may thus be regarded as commanding God and reason alone should rule; he who commands that a man should rule adds the character of the beast." Students can explain the meaning and significance of the quote at the time it was written, cite one example of a circumstance described by the quote, either from today's society or from the time when the quote was written, and finally, they can evaluate the quote and tell how it can be applied to society today.

Students should read selections from the *New England Primer* to get a flavor of the influence that the Old Testament and the Covenant had on American history. They should note key ideas expressed in the *Primer;* e.g., for the letter *A*Ñ"In Adam's Fall, We Sinned all," and *J*Ñ"Job feels the Rod, Yet blesses God."

Activities for Other Topics

The reading of passages from the *Tanakh*, or Hebrew Bible, should be coordinated with the study of the Hebrews. Some selections are read by the entire class, and others are read for reports by small groups or individuals. It is suggested that Genesis *(Bereshit)* chapters 1, 2, and 3 (Creation, Adam and Eve) be among portions read by the entire class. Exodus *(Shemot)* 20:1-14, the Ten Commandments, studied in the context of the story of Moses, is also essential. The study of Moses in this unit may be coordinated with a reading of Miriam Chaikin's picture-book retelling, *Exodus*. Stories of David and Solomon may be among those coordinated with Chapter 10, Lesson 2, of the textbook, *A Message of Ancient Days*.

When studying the monarchy and prophets in *A Message of Ancient Days* (pages 308-11), students will see how the concept of *divine law* applied to the Israelite kings. The ancient Hebrews kept records and studied their history as a means of religious instruction and example, and the application of divine law to

the Israelite monarchy differs from the contemporary U.S. perspective of "church and state." The teacher can read aloud or tell the story of a confrontation between a prophet and a king. From a legal perspective, what is the nature of the case against the king? Outline the key points of the prophet's accusations and the key points of a possible defense. How, based on the laws of Moses, is the prophet justified in his position?

Students may work in small groups to examine various stories in this light. Below are suggested passages:

Samuel and Saul, 1 Samuel 15:1-35; 1 Chronicles 10:13-14
Nathan and David, 2 Samuel 11:1-12:14
Elijah and Ahab, 1 Kings 18:7-40
Abijah and Jeroboam, 1 Kings 14:1-18
Elijah and Ahab, 1 Kings 21:1-26
Amos and Jeroboam, 2 Kings 14:23-29; Amos 7:9-17
Micah and Pekah, 2 Kings 15:27-31; Micah 6:1-16

If the first of the above examples is used as a demonstration involving the whole class, teachers may also refer to the *Antiquities of the Jews* by Josephus. (See *The Complete Works of Josephus*, Book VI, chapters 7-14, in the resources section of this unit.)

After groups have shared their findings, discussion in class centers on commonalities found between the cases, such as instances of idolatry or independent pride, or commonalities in the messages of the various prophets. What do these stories indicate about the major points of contrast between Israelite and non-Israelite concepts of justice, morality, and law?

Students participate in a discussion in which they will investigate what influences, if any, the prophets' roles as checks and balances to the powers of kings has had on the modern Western political process. While not always so, ethical issues of right and wrong continue to be regarded as important and pragmatic as are economic and political concerns in the process of determining the policies and actions of nations and their leaders.

As they study the Hebrews and the origins of Judaism, students should also recognize that ethical issues of right and wrong have always been important in the development of American political institutions. Such issues, along with the right of the individual to criticize political authority freely, have fostered a system of reform that has been relatively smooth throughout the course of U.S. history. This acceptance of the need for reform has contributed to the longevity of our Constitution and to the pride we take in our system of justice. In this way, the Hebrew ethical foundation continues to influence Western ideas of justice, fairness, and integrity in social and political affairs.

As students examine the Jewish theocracy, they consider what the geopolitical situation was that led to the cry for a king to unify the nation politically and militarily. Proverbs were an important method for teaching the ancient Hebrews about the law. After reading some of the proverbs in the Bible, have students write one to illustrate the concept of social justice.

During the study of the ancient Hebrews, students should be aware of notable women of that culture. The book of Ruth is specifically mentioned in the *Framework*. What does the story of Ruth tell us about the status and regard of women in ancient Hebrew societies? What is the significance of this story as it relates to ethical teachings or religious beliefs? Filial piety, the honor inherent in a sincere and generous regard for duty and affection, and recompense for righteousness are among the ethical values of the book. Marriage customs and laws of Israel in the time of the judges, the barley harvest, and Ruth's place in the lineage of David are related aspects in these stories. By using Bible dictionaries, commentaries, and encyclopedias, students can research topics that are related to women's place in the Hebrew system: their prominence, social equality, status under marriage and inheri-

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tance laws, domestic duties, dress, religious devotion, and service.

In Unit V, students may research possible long-term changes in the social and legal status of women as a result of the recognition of Judeo-Christian principles.

As a means of extending the study of "Understanding Law," students meet in pairs to select a Hebrew law, one that may be either ethical or political. They analyze the law by applying and answering the questions given below. Teachers may choose from among the suggested questions to correspond with available class time. Later in the unit, the same questions may be applied to a Greek law, with opportunity provided for comparison and contrast.

- *Origins of the law:* How did the law originate? Where did it originate? Under what circumstances was it introduced? (The term *law* is used in a categorical sense and is not intended to refer to specific law. A law can be a political and/or ethical system or order.)
- *Purpose:* What purpose was the law intended to accomplish? Was it intended to correct anything? If so, what?
- *Assumptions:* What assumptions does the law make about people and their beliefs and practices? (For this question, students may need to think of specific laws, such as "Thou shalt not covet . . ." One cannot covet property unless there is ownership. "Thou shalt not have strange gods . . ." is not an effective injunction unless there is some agreement about who the right god is.
- *Source:* Who was responsible for "making" the law? To which of these categories does the law belong: higher (natural) law, human law, or both? Why?
- *Endurance:* How long does the law last? Can the law be changed? If so, who can change it and how? Does its ability to be changed have any effect on its endurance? Why? Why not?
- *Resolution of conflicts:* How are conflicts over the law settled? What constitutes a case? Who resolves conflicts under the law? Who is responsible for identifying a violation of the law? What effect does this have on how the law is viewed by the people? What effect does it have on the endurance of the law?
- *View of human nature:* How does the law view the basic nature of human existence? Does the law view human nature as basically "good," only needing occasional reminders and sanctions to prevent divergence from lawful ways? Or does the law view human beings as basically corrupt and in need of protection from each other? Does this view of human nature have any effect on the types of laws enacted? Does this view have any effect on the way people perceive the law?
- *Themes:* What common themes exist in the law? Are they political, economic, religious, or social? Are there different types or levels of law within the system? If so, what are these types?
- *Justice in administering the law:* Who carries out the law? What rules exist for the administration of the law? Is justice administered equally to all people or groups? Why? Why not? Who carries out justice under the law? What types of punishments are used? Who decides what types are used?
- *Subjects to the law:* Who is affected by the law? To which groups does it apply and not apply? Do all people stand beneath the law, or are some individuals or groups above the law? (Rule of law or rule of "men"?) Is it applied equally to all groups? If not, why not?
- *Prevention of conflict:* What safeguards are built into the law to reduce conflict between people and between the people and the law?
- *Freedom:* What freedoms do the people have? Are they guaranteed in any way? If so, how? Are they formally stated, or just assumed? How is this determined?
- *Responsibilities of membership or citizenship:* Do the people have any responsibility in making their law and order work for them? If so, what are these responsibilities? Who makes up the membership or citizenship? Does this make a difference in the types of law that the people have?

A favorite story among the Greeks was that of Prometheus, who gave human beings the gift of fire.

The story has special significance for those studying the Grecian view of the world, for just as Prometheus's gift of *fire* led to great benefits to humankind, the Greeks believed that humankind's great gift of *mind* (i.e., intelligence and reason) led to new discoveries and understandings. Without *mind,* the Greeks taught, humans could not learn to understand themselves, their society, or the forces of nature. Through intelligence and reason, the Greeks believed, they could become better than those they considered to be barbarians who lived around them.

When beginning the study of the ancient Greeks, students read or hear the story of Prometheus. Teachers should explain the significance of the story in relation to the Greeks' view of themselves.

Retellings of the Prometheus story may be found in *D'Aulaires' Book of Greek Myths* (Ingri and Edgar D'Aulaire), pages 70-72; *The Greek Gods* (Bernard and Dorothy Evslin and Ned Hoopes), pages 57-60; and *Tales of the Greek Heroes* (Roger Green), pages 30-35. (See the Resources section for annotations for these works.)

The Prometheus myth can be used to inaugurate the study of some of the important ideas from ancient Greece. For example, some of the West's *natural sciences* and *social sciences* have historic roots in Greek observations of human beings and nature. In pairs or threes, students draw cards on which are written terms to look up and define. They can share their definitions informally with the class.

NATURAL SCIENCES	SOCIAL SCIENCES
physics	political science
zoology	psychology
botany	geography
chemistry	history
geology	economics
biology	anthropology
astronomy	archaeology

In studying the contributions of Greek civilization in this unit, teachers may wish to point out how the Greek word *logos* (word) is used as a root word for some of these terms, such as *psychology* (study of the mind) and *geology* (study of the earth).

During their study of the so-called Golden Age of Greece, students are introduced to the names and general ideas of such figures as Socrates, Plato, and Aristotle. Chapter 20 of Ira Peck, Elise Bauman, and William Johnson's *The Ancient World* contains a brief capsule of dialogue as an example of Socrates's teaching. A study of this chapter can be followed by a brief presentation by the teacher on Plato and Aristotle, both of whom exemplify the Greek search for truth and beauty through reason and intelligence and who laid foundations for some modern science and philosophy.

Understanding continuity and change requires a strong sense of chronology. Students should make time lines for both ancient Israel and Greece. Students can each be responsible for locating the date of one event in the history of the Israelites. After the date of the event has been located, have each student write the event and its date on a long strip of paper. Using a time line the length of a classroom wall or longer, students will place themselves along the time line where their events belong. Students will help each other to make corrections in their placements on the time line. This will probably be one of the first time lines they have done that reflects both B.C. and A.D. dates on the same line. Check all dates and placements, and then have the students pin their dates on the time line, return to their seats, and record all dates on their individual time lines. Bernard Grun's *The Timetable of History: A Horizontal Linkage of People and Events* is a good source for large numbers of dates that are spanned in this unit. Discuss the cause-and-effect

relationships between the events on the time line.

An alternative activity would be to have students make comparison time lines on a poster or on an overhead transparency that show events in the history of the Israelites on one side of the line and events in the history of the ancient Greeks on the other side of the line. This will give students a sense that events in history unfolded in two or more parts of the world simultaneously.

A study of Aristotle's "types of government" links ancient Greece to democratic education and lays some groundwork for the study of mixed government in Unit V. The lesson material on pages 13-16 in Gerald Danzer and Mark Newman's *Slices of Time* can be within the abilities of most sixth graders if it is modified by the teacher. Students working in pairs or threes can work out the graph and the differentiations provided in this resource.

The political geography of this part of the world was such that any single area was politically dominated by various groups and empires throughout its history. Cooperative groups of students can be assigned to develop a time line to correspond to a map of a specific area that will indicate when this area was dominated by which power. Examples include such areas as Palestine, Sicily, Macedonia, and Egypt. The following resources may be used:

Ancient Israel

Land of the Hebrews, 1900 B.C. (*A Message of Ancient Days,* pp. 300 and 303)

Land controlled by Egyptians: Edom, Moab, and the land of the Amorites (McEvedy, Colin. *Penguin Atlas of Ancient History,* p. 33)

Land controlled by the Assyrian Empire in 670 B.C. (McEvedy. *Penguin Atlas,* p. 47)

Land controlled by the Babylonian Empire in 560 B.C. (McEvedy. *Penguin Atlas,* p. 49)

Land controlled by the Persian Empire in 480 B.C. (McEvedy. *Penguin Atlas,* p. 51)

Land controlled by the Empire of Alexander in 323 B.C. (McEvedy. *Penguin Atlas,* p. 59)

Land controlled by the Roman Empire in A.D. 138 (McEvedy. *Penguin Atlas,* p. 81)

Eastern Mediterranean

Areas controlled by the:

Greek city states in 500 B.C. (*A Message of Ancient Days)*, p. 333

Persian Empire, Spartan League, and Carthage in 480 B.C. (McEvedy. *Penguin Atlas,* p. 51)

Athens, Sparta, Carthage, Persia, and Macedonia in 375 B.C. (McEvedy. *Penguin Atlas,* p. 53)

Empire of Alexander and area controlled by Carthage in 323 B.C. (McEvedy. *Penguin Atlas,* p. 59)

The role of women in ancient Greece was very different from the role of women in America today. Students can start with the following list of what women were not allowed to do in ancient Greece and add to it as they read and do research. In culminating whole-class or small-group discussions, students can compare the list to what women today are allowed or not allowed to do. Students can then express their points of view on the advantages or disadvantages of each restriction or liberty.

In Ancient Greece, women were not allowed to:

- Take part in running the city.

- Vote.
- Participate in the Olympics.
- Attend school (except in Sparta).
- Be independent (they were always under the control of a male relative: father, husband, brother, or son).
- Inherit or own property.
- Conduct any legal transaction.
- Take legal action against anyone.
- Buy anything that cost over a certain amount of money.
- Choose a husband.
- Control a dowry.
- Leave the house very often or without permission.
- Keep babies that were not acceptable to their husbands.

Even though many restrictions were placed on women, the Greeks believed in both gods and goddesses. Examples of Greek goddesses are Hestia, Hera, Demeter, Aphrodite, Artemis, and Athene. Women were also priestesses and were very powerful in this role. A priestess could also be an oracle who spoke for the gods and goddesses. Two important oracles were the priestesses who resided at Pythia and Delphi. Students might reflect on other religions they have learned about that had female deities, such as the religions of the Minoans and Egyptians. Susan Peach and Anne Millard's *The Greeks* is a useful resource for students' research on this subject.

Greek culture can be illustrated by students through use of a large bulletin board. Students, singly or in groups, can be assigned a category, such as art and architecture, mathematics, science, politics and government, philosophy, literature and drama, and recreation. Bulletin boards in school hallways, assembly rooms, or cafeterias may be used for this project.

Diffusion is a geographic term that includes the study of the spread of ideas, beliefs, or practices over space. After studying the *diaspora* (sometimes called the dispersion) and *Hellenization* (*A Message of Ancient Days*, pages 316, 378-80, and 313-14), students use colored pencils and copies of an outline map to indicate the spread of Jewish ideas and Greek ideas until the time of the rise of Rome. One color is used to suggest locations of Jews during the diaspora, another to suggest the areas to which Greek ideas spread. Where Greek ideas merged with Jewish cultures, colors may be overlaid. A legend indicates appropriate dates for the diaspora and for Hellenization.

The maps are kept for later use during studies in Unit V. The early spread of Christianity may be incorporated in the map and legend by using a third color. Referring to their maps and the "ideas chart" described in "Developing the Topic," students consider why the blending of Greek and Jewish cultural ideas might have resulted in a rich culture? How might this blending have caused difficulties?

In looking at a map showing the physical geography of eastern Mediterranean lands, students participate in a "think, pair, share" activity. In response to the question, "Why did ideas spread so easily from place to place and from culture to culture?" students think for a few moments and jot down their ideas. They then meet with partners to share and discuss their speculations. The teacher then calls on pairs of students to share their responses. The students should see that access routes by land and various water routes made travel and cultural exchange relatively easy.

Students work with partners to draw maps showing the political geography of ancient and modern Eurasia. On outline maps partners draw boundaries and label nations, circa 323 B.C. On a second outline map, they indicate modern-day boundaries and nations for the same regions. This activity is effective when

outline maps are on transparencies and students make overlays using felt pens of different colors for codes. Textbooks, atlases such as *Goode's World Atlas,* and wall maps like those found in Rand McNally's *World Maps Series, Ancient World History* may be used as references.

The Greeks and Moslems are believed to be among the first well-traveled geographers. Groups of students can use encyclopedias to research the works of important Greek geographers and their contributions. Examples include Eratosthenes, who was the first geographer known to measure the circumference of the earth; Ptolemy, who wrote during the Roman era and was the first known to draft a world map; the historian Herodotus, who, by describing landforms, climates, and physical features of places was the first known to have emphasized the importance of "setting" for historical events; Homer, who, though not geographically accurate, exemplifies the geographer as explorer and lorist; and Hecathius, who studied the processes of physical geography. Portions of Herodotus's *Histories* may be assigned to small groups who report to the class some of the places he visited, how he described them, and how his perceptions of distant places compared with those of his homeland.

Using copies of an outline map of the eastern Mediterranean, students can mark the migration routes of the ancient Israelites. Maps are first marked in pencil, and time lines are then developed to complement them. The maps are complete when legends and chronologies of dates and events have been added.

Extended and Correlated Activities

As students read myths of ancient Greece, they should become aware that the gods and goddesses are described in human terms as a reflection of Greek humanism. They have human emotions of love, hate, vengefulness, joy, and despondency, and they practice deceit. These traits are consistent with the Greek philosophical and intellectual pursuit of humanism. Students can list the deities' humanlike qualitiesÑphysical, emotional, and intellectualÑfrom the myths they read.

Languages that are partly derived from ancient Greek are often replete with metaphors, images, names, and other references to Greek mythology. When studying the Greek myths in English-language arts classes, students can keep a "mythology scrapbook," collecting as many references to the myths as they can find. This activity is begun in class but can be continued outside of class as an ongoing assignment.

Clippings or photocopies from magazines, advertisements, and newspapers are incorporated, with specific references underlined or circled. Labels taken from commercial products may also be added to scrapbooks. If clippings or photocopies are not feasible, students may copy the reference by hand. Pertinent pictures or postcards may be incorporated for extra visual appeal. This idea is adaptable as a collaborative activity for small groups.

As students acquire 20 or so references, they categorize their collection and mount them in a blank book, preferably one with unruled pages, in a loose-leaf binder with stiff, nonerasable paper, or on a tagboard at the back of the room. Additions to the chart may be given to a group leader, who may edit and affix each entry.

Students should annotate their clippings. For instance, a headline using the word *museum* might have a

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color-coded marginal note explaining, "The *muses* were the nine goddesses of the arts. A *museum* is a place where art- works are kept and shown."

The teacher should share with students a page or chart as a sample before they begin. Examples can include vocabulary words rooted in the myths (such as hours, chaotic, chronology, atlas, titanic, argonaut), names (Dora, Jason, Iris), time terms (June), symbols (cupids, the logo of the Mobil Oil Corporation), brand names based in mythology (Ajax, Herculon, Mercury), towns and cities (Olympia, Washington, Ceres, California, Troy, New York), and terms ("a Golden Age," an "Achilles' heel"). Dates for completion, sharing, and display should be established when the assignment is first made and explained.

In their research, students may come across the Latin names or terms for the Greek deities adopted by the Romans. These may be so annotated (e.g., "The month of March is named after the god Mars [Ares]."), or they may be filed and kept for use during Unit V. Scrapbooks may be extended or revised at that time to extend studies of ancient Rome.

In Greek theater, masks were always worn by the performers. Because as many as 18,000 people attended the plays and were seated so far from the actors on stage, the masks were used so that the whole audience could see the portrayal of human emotion more clearly. They were also used so that actors could change parts quickly; some actors played up to six parts each. The masks were designed to throw the voice forward toward the audience. Students may design and create a mask that shows a human emotion such as surprise, happiness, calmness, anger, curiosity, awe, or seriousness. A balloon can be used as the base for a papier-m‰ch• mask over which strips of paper toweling dipped in liquid starch or craft glue are laid.

During the music period, students hear modern performances of what musicians think ancient Greek music was like. A sample recording, *Musique de la Grece Antique,* contains numerous examples. The aulos and lyre were two common instruments of the time that are associated with the cults of Apollo and Dionysus. The lyre has since become one of the symbols of the art of music. Students may consider Plato's ideas regarding music as they learn that Greek students often learned their history by hearing it sung or chanted to instrumental accompaniment. For information on the Greek theory of musical *ethos,* teachers should refer to Donald J. Grout and Claude Palisca's *The History of Western Music.* The topic is a good one for comparison with Confucian attitudes toward music.

Greek Tears and Roman Laughter by Albert Cullum brings together ten Greek tragedies and five Roman comedies. The texts are appropriate for sixth-grade performers. Correlated with English-language arts studies, productions of such plays as *Electra, The Trojan Women,* and *Antigone* allow students to make costumes, sets, and masks. Some classes have found that a mask covering the upper half of the face (in the manner of the musical *Phantom of the Opera*) helps make speeches more distinguishable to the audience. Or, if makeup is used instead, Herman Buchman's *Stage Makeup,* which devotes a chapter to theatrical makeup effects in the Greek classical style, can be consulted.

Students can examine photocopies of a map of upstate New York and circle or highlight all the cities with Greek place names (e.g., Troy, Syracuse). Why did early settlers choose Greek names? Was there a large Greek population that settled New York State? It is said that early settlers thought that Greek names

gave an aura of culture or refinement to an otherwise rural and undeveloped landscape.

Students need to link ancient history to later history and to see the consequences of religious and cultural prejudice over time. Newspapers, television programs, and even daily conversations can carry references to the Nazi Holocaust of the 1930s and 1940s. Excerpts from such books as *I Am a Star: Child of the Holocaust* by Inge Auerbacher and *Anne Frank: The Diary of a Young Girl* help students relate material from ancient history to this twentieth-century genocide. Leonard Everett Fisher's *The Wailing Wall* and Karla Kuskin's *Jerusalem, Shining Still* are two sophisticated picture books that complement this study. Portions of the film *The Diary of Anne Frank* help students see how such centuries-old traditions as Hanukkah (see *A Message of Ancient Days*, pages 313-14) were maintained in the face of the calamity.

If Lois Lowry's Newbery Award-winning *Number the Stars* is read in English-language arts classes, this history unit serves as background for that reading, and such works as the Auerbacher, Fisher, and Kuskin books can serve as extended literature for that study.

Resources for the Sample Topic

The following resources represent only a few of the many possible materials and sources that are available. Double asterisks (**) indicate books that are essential for full development of the unit; single asterisks (*) indicate works that are deemed important for successful coverage of the unit. For further selections, teachers should consult other bibliographies such as *Literature for History-Social Science, Kindergarten Through Grade Eight* (Sacramento: California Department of Education, 1991).

Adler, Mortimer. *Aristotle for Everybody: Difficult Thought Made Easy.* New York: Macmillan, 1978. Adler explains the ideas and philosophical postulates of Aristotle in a manner that is easily understood by adults and some students. Parts III and V are particularly relevant to this unit. Students might enjoy making up syllogisms based on the square of opposition, an activity that may also connect with their study of mathematics.

*"Aristotle in Search of the Best Constitution." In *THE BILL OF RIGHTS IN ACTION* series. Los Angeles: Constitutional Rights Foundation, n.d. One of a series of pamphlets mailed periodically to teachers, this edition is on the topic of "A More Perfect Union." It clearly states Aristotle's ideas about good government and asks students to reflect on whether a country is best that offers unlimited freedom or one that offers the type of tyranny often relied on in ancient Athens to thwart chaos. The pamphlet is available by writing to The Constitutional Rights Foundation, Attention: Publications and Materials, 601 South Kingsley Drive, Los Angeles, CA 90005, telephone: (213) 487-5590.

**The Bible. Various translations and publishers. See *Tanakh: The Holy Scriptures* in this resources section for further information. Readers should consult the resources listings in Unit V for editions of the Christian Bible.

*Bible dictionaries, atlases, and encyclopedias. Various editions are available. Consult local libraries and bookstores. One example of a resource of this type is *The Torah Commentary*, edited by Nahum Sarna and Chaim Potok, a project recently undertaken by the Jewish Publication Society. The fifth and final volume of this series is scheduled for publication in 1993.

*Blenkinsopp, Joseph. *Wisdom and Law in the Old Testament: The Ordering of Life in Israel and*

Early Judaism. *THE OXFORD BIBLE* series. New York: Oxford University Press, 1983. This book describes the relationship between God and the moral order of the Israelites and sheds light on the development of Israel's legal tradition.

Boardman, John; Jasper Griffin; and Oswyn Murray. *The Oxford History of Greece and the Hellenistic World*. New York: Oxford University Press, 1991. Available in paperback, this is a useful, one-volume introduction to people and events in ancient Greece, written for adult readers. The book is suggested for teachers who are seeking background readings for Unit III.

**Civitas: A Framework for Civic Education*. Calabasas, Calif.: Center for Civic Education, 1991. This comprehensive book presents a significant and helpful outline for education in citizenship. History, concepts, and terms are presented so that teachers seeking a quick reference to key learnings may use the book in planning lessons. Pages 115-24 are particularly helpful for units III and V of this sixth-grade course. A thorough reading of this book can help teachers set priorities for instruction on the ancient Hebrews, Greeks, Romans, and Christians. A copy may be obtained by calling (818) 591-9321.

***The Democracy Reader: Classical and Modern Speeches, Essays, Poems, Declarations, and Documents on Freedom and Human Rights Worldwide*. Edited by Diane Ravitch and Abigail Thernstrom. New York: Harper Collins, 1992. This essential compendium offers an array of primary source material that traces the rise of democratic ideas and societies throughout the world and in different eras. Illustrated and in hard binding, the book is a companion volume to Ravitch's earlier *The American Reader: Words That Moved a Nation* (Harper Collins, 1990). A paperback edition of *The Democracy Reader* is expected by the end of 1994.

*Evslin, Bernard; Dorothy Evslin; and Ned Hoopes. *The Greek Gods*. New York: Scholastic, 1966. This slim paperback contains literate, well-told versions of the myths and lends itself to oral reading or to silent, independent reading.

Goode's World Atlas. Nineteenth edition. Edited by Edward B. Espenshade. Chicago: Rand McNally, 1992. This is one of several reliable, under-one-cover reference works for geography.

**Kagan, Donald. *Pericles of Athens and the Birth of Democracy*. New York: Touchstone (Simon and Schuster), 1991. There is perhaps no topic with greater relevance to this unit of study than the origins and ideals of democracy. Reviewers attest to this book's vitality and to Kagan's skill as an author. This work is highly recommended for teachers.

Kaltsounis, Theodore, and Fotini Georgiadou. "The Relevance of Ancient Greece to Modern Times," *Social Education*, 41 (April, 1977), 272-76. The authors summarize the most important contributions of the ancient Greeks to our American heritage. Their rational processes, their love of knowledge, their humanism, and their literature are the areas covered in the article. See other articles in the same issue: "New Interpretations of the History of Ancient Greece," "The Presence of Ancient Greece in Modern Greece," "You Speak Greek More Than You Think: An Exercise for Students," and "Sources and Resources for Teaching About Ancient Greece."

*Kirk, Russell. *The Roots of American Order* (Third edition). Washington, D.C.: Regnery Gateway, 1992. This book is recommended as background reading for teachers. It chronicles the ideas from world history that are reflected in our American political and ethical order. Chapters II and III describe the influences of the Hebrews and the Greeks on that political and ethical order. For ordering information, call (800) 426-6420.

Lewis, C. S. *The Abolition of Man*. New York: Macmillan, 1947. Regularly issued in paperback, this philosophic work is listed because of its appendix, which illustrates some of the moral beliefs shared by a variety of religions and cultures. Quotations from numerous sources indicate a body of common beliefs, which the author calls "the Tao."

*McNeill, William H. *The Rise of the West*. Chicago: University of Chicago Press, 1991. This new edition of McNeill's now-standard history is important for teachers' background reading and study. Comprehensive and engaging, the book is conveniently available in a comparatively inexpensive paperbound edition and may be ordered through college and general market bookstores.

New England Primer. Paul L. Ford, editor. New York: Teachers College Press, Columbia University, 1962. Excerpts from this classic textbook show the Judeo-Christian roots of American cultural life. If the primer is unavailable, teachers may share primer excerpts appearing in the *Oxford Book of Children's Verse in America* (Oxford University Press, 1985) edited by Donald Hall.

***Tanakh: The Holy Scriptures*. Philadelphia: The Jewish Publication Society, 1985. This new translation by the Jewish Publication Society is according to the traditional Hebrew text. The word *Tanakh* is formed from the abbreviation of its three parts: *Torah*, which includes the five books of Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteron-omy); *Nevi'im*, encompassing books of the major and minor prophets; and *Kethuvim*, an anthology of a variety of works, including Proverbs, Psalms, and the "Five Scrolls" (Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther).

***World Maps Series, Ancient World History*. Skokie, Ill.: Rand McNally, 1991. This is a set of world maps designed for sixth-grade ancient history. Clear, concise, and supported with chronological tables for each map, this series is a helpful resource for teachers. Maps are available on tripods or on a pull-down roller. They can be ordered from Rand McNally, Educational Publishing Division, P.O. Box 1906, Skokie, IL 60076-8906. California purchasers can order by calling (916) 489-3944 or (800) 687-RAND.

General Resources for Students' and Teachers' Use

***THE MAKING OF THE PAST*. Various authors and dates. New York: Peter Bedrick Books. This noteworthy series, now in progress, will contain several volumes that are useful for sixth-grade teachers and students alike: *The Egyptian Kingdoms, The Aegean Civilizations, The Greek World*, and *The Roman World*, among them.Well illustrated with photographs, the series will draw on new scholarship and archaeological discoveries to provide up-to-date surveys of its respective topics.

Mollet, David, and Joyce Mollet. *Ancient Civilizations: A Resource Packet*. Christchurch, New Zealand: Waldorf Education Resources, 1992. This resource packet contains ready-to-use, unbound printed material that is varied, simple, and appealing to students. The units are specifically coordinated with the *History-Social Science Framework for California Public Schools*. The interactive strategies suggested are suitable for independent, small-group, and whole-class assignments. For a descriptive brochure and price information, contact Waldorf Education Resources, 21150 Hawthorne, #106-220, Torrance, CA 90503.

Moral and Civic Education and Teaching About Religion (Revised edition). Sacramento: California Department of Education, 1991. This handbook outlines the legal rights and responsibilities of school personnel and students in the areas of moral and civic education and teaching about religion. The book was adopted by the California State Board of Education in June, 1988.

Hebrew

*Aharoni, Y., and M. Avi-Yonah. *The Macmillan Bible Atlas*. New York: Macmillan, 1968. This chronological history of the Jewish people in the land of Israel weaves together maps and text and presents its information in short, manageable units.

Anne Frank: The Diary of a Young Girl. New York: Washington Square Press (Simon and Schuster), 1987. This is the poignant and inspiring record of the daily life of a family that upheld Jewish traditions while in hiding from the Nazis in Amsterdam during the Second World War.

Auerbacher, Inge. *I Am a Star: Child of the Holocaust*. Englewood Cliffs, N.J.: Prentice Hall, 1987. An extraordinary little book, the author shares childhood memories of life in a Nazi concentration camp and includes drawings and poems written during the time.

Bailey, Albert E. *Daily Life in Bible Times*. New York: Charles Scribner's Sons, 1943. There is little about the daily lives of the Israelites before and after Christ that is not mentioned in this interesting young people's book. Though out of print, teachers may want to seek it through public libraries.

Brodsky, Beverly. *The Story of Job*. New York: George Braziller, 1986. Striking watercolors illustrate this retelling of the biblical story of Job and his suffering.

Carswell, John, and others. *Splendors of the Past*. Washington, D.C.: National Geographic Society, 1981. This is a photographic study of seven ancient cities or groups of cities. Especially pertinent for this unit is the chapter "The Royal Cities of Solomon."

Chaikin, Miriam. *Ask Another Question: The Story and Meaning of Passover*. Boston: Houghton Mifflin, 1985. Events from the Old Testament's Book of Exodus are presented in order that children might better understand the significance and meaning of the Passover and see how one group of people celebrates its unique history. See also *Exodus, Esther,* and *Light Another Candle, The Story and Meaning of Hanukkah* by the same author.

A Child's First Bible. Retold by Sandol Stoddard, illustrated by Tony Chen. New York: Dial Books for Young Readers, 1990. Forty stories from the Jewish and Christian bibles are contained here, written in consultation with Jewish, Catholic, and Protestant scholars. The simplicity of the language and the brevity of the tales make this a good casual introduction for some students. It is useful for studies in Unit V as well.

Citrin, Paul J. *Joseph's Wardrobe*. New York: Union of American Hebrew Congregations, 1987. Beautiful illustrations enrich this work of historical fiction that is set in the days of King Solomon. It is the story of the mission to bring back to Israel the personal belongings of Joseph, which remained in Egypt after his death.

Cohen, Barbara. *The Binding of Isaac*. New York: Lothrop, 1978. This is a beautiful picture-book adaptation of the biblical story of Abraham and the sacrifice of Isaac. The question of "blind obedience" to the will of God is one to be considered by students. See also *I Am Joseph* by the same author.

**The Complete Works of Josephus*. Edited by William Whiston. Grand Rapids, Mich.: Kregel Publications, 1981. This primary source was written during the first century A.D. It is an important second source to consult when working with biblical texts. The volume contains the *Antiquities of the Jews*.

Everyday Life in Bible Times. Washington, D.C.: National Geographic Society, 1967. In the tradition of *National Geographic* magazine, this book is a wonderful compendium of photographs, artworks, and essays about the times chronicled in both the Old and New testaments. Out of print, it is still available in libraries.

*Fisher, Leonard Everett. *The Wailing Wall*. New York: Macmillan, 1989. A very brief illustrated survey of the history of the Jewish people in the land of Israel is provided through the story told in this book. See also *The Olympians: Great Gods and Goddesses of Ancient Greece,*

Cyclops, Jason and the Golden Fleece, and other picture books by this writer-illustrator.

Geisert, Arthur. *The Ark.* Boston: Houghton Mifflin, 1988. Detailed, etched illustrations and simple text guide the interpretations provided in this book of the biblical story of Noah and the ark. There are many cutaway drawings of the interior of the ark, and the effect of the book is striking. It is most effectively used in conjunction with biblical accounts of the Flood and Noah's dogged faithfulness.

Josephus, Flavius. *The Jewish War.* Edited by Gaalya Cornfield. Grand Rapids, Mich.: Zondervan Publishing House, 1982. This edition of *The Jewish War* is amply illustrated with full-color photographs, drawings, and maps of Jewish and Roman antiquity. This document is one of only a few principal sources that deal with a crucial period in Jewish history, one which saw the end of Jewish independence. The account begins in the second century B.C. and covers through A.D. 74.

Keller, Werner. *The Bible as History.* New York: William Morrow and Company, Inc., 1981. Using archaeological and scientific data, the author of this teachers' resource examines biblical texts as records of oral traditions. Keller focuses on empirical evidence, giving us a better understanding of the historicity of the Bible.

**Kuskin, Karla. *Jerusalem, Shining Still.* New York: Harper, 1987. This book's lilting, poetic prose and glowing, golden woodcuts tell the 4,000-year history of Jerusalem. It is an elegant and stirring homage to this treasured city.

Lowry, Lois. *Number the Stars.* Boston: Houghton Mifflin, 1989. This Newbery Award-winning novel deals with the twentieth-century Holocaust and is sometimes read in sixth-grade English-language arts classes.

Olson, Lynn M. *Women in Mathematics.* Cambridge: Massachusetts Institute of Technology, 1988. This book provides information about Hypatia, the first woman known to have made significant contributions to the field of mathematics.

Schlien, Miriam. *Shabbat.* West Orange, N.J.: Behrman House, 1983. This colorfully illustrated book explains the roots, traditions, and significance of the Jewish Sabbath.

Schwartz, Lynne. *The Four Questions.* New York: Dial, 1989. Passover is explained and illustrated here in a way that links ancient times to the present. The four questions of the Seder are a feature of this book.

Silverman, Maida. *Festival of Freedom, The Story of Passover.* New York: Simon and Schuster, 1988. This nicely illustrated book is a retelling of the Jewish people's great fight for freedom and the annual festival that commemorates it. It includes instructions, recipes, and music for a traditional Passover. See also the *Festival of Esther, The Story of Purim;* and *Festival of Lights: The Story of Hanukkah* by the same author.

Trepp, Leo. *Judaism: Development and Life* (Third edition). Belmont, Calif.: Wadsworth Publishing Company, 1982. The author intended this book to be an introduction and survey for the general adult reader. It is listed here as a background resource for teachers. A thorough reading provides a solid overview of Judaism over the centuries.

Greek

***Aesop's Fables.* Various editions and publishers. Though often read to younger children, some scholars believe these world-famous morality tales were intended originally for adult audiences, given the Greek penchant for self-examination. The fables are ideal for sixth graders in that they are brief yet require critical and interpretive thinking. If students have never experienced such teaching strategies as Socratic seminars, Aesop's fables offer good material with which to begin. Paperback editions of the fables exist as well as colorfully illustrated, hardbound ones. Booksellers and librarians can suggest several versions for consideration. See also the entry for Barry Castle and Naomi Lewis's *Cry Wolf and Other*

Aesop Fables in this section.

American Classical League, Teaching Materials and Resource Center, Miami University, Oxford, OH 45056. This center has an array of books, pamphlets, posters, maps, slides, and teaching units on ancient Greece and Rome. A catalog with detailed descriptions and annotations is available.

Ancient Greece. This sound filmstrip is part of the Scholastic World History Program, *RISE OF THE WEST*. New York: Scholastic, n.d. Featuring photographs of historic sites and artifacts along with colorful maps and illustrations, this filmstrip gives students an overview of ancient Greek civilization.

Ancient Greece: Cradle of Western Civilization. Sound filmstrip catalog number A385SR, Society for Visual Education, Inc., 1968. This is an excellent series of six filmstrips on the history of ancient Greece in which drawings and photographs are used to illustrate concepts in history. This filmstrip is available through social studies supply houses.

Aristotle. *Politics*. Various editions and publishers. Mortimer Adler, in his book *Aristotle for Everybody: Difficult Thought Made Easy,* relates that Aristotle's works are much too difficult for beginners. "Even in the best translations, much of what is said remains obscure. The translators use many words that are unfamiliar . . . [and] Aristotle himself used words . . . [to which] he gave special meanings."[1] Aristotle's works are suggested here for teachers' reading and study. Selected short quotations from *Politics* and Aristotle's other works are useful in classes, however, and students may use secondary sources, including encyclopedias, to gain some idea of his accomplishments and importance.

Asimov, Isaac. *The Greeks: A Great Adventure*. Boston: Houghton Mifflin, 1965. Scientist Isaac Asimov writes of the history of Greek civilization and describes its influence on the culture, politics, and philosophy of the Western world. See also Asimov's *Words from the Greek Myths*.

**Aspects of Greek Life*. Edited by Kenneth McLeish and Valerie McLeish. White Plains, N.Y.: Longman, Inc., 1976. This handy series of topical booklets is useful for sixth graders and is available through the publisher's American office. Titles include *The Greek Theatre, Greek Exploration and Seafaring, Mycenae, Greek Art and Architecture, Greek Athletics, Greek Everyday Life,* and *Minoan Crete*. Those interested in obtaining copies may contact the publisher at 95 Church Street, White Plains, NY 10601.

**Aspects of Western Civilization, Vol. I*. Edited by Perry M. Rogers. Englewood Cliffs, N.J.: Prentice Hall, 1988. A generous range of primary source excerpts in this book includes material on Hebrew civilization (pages 33-43), the Golden Age of Athens (pages 45-82), and the age of Alexander (pages 84-111). Teachers may select from such segments as "The Funeral Oration of Pericles," "The Melian Dialogue," and "The Trial of Socrates."

***Baker, Charles F. III, and Rosalie F. Baker. *Myths and Legends of Mount Olympus*. Peterborough, N.H.: Cobblestone Publishing, Inc., 1992. This book highlights the reign of Zeus; the children of the Olympians; and the adventures, romances, and festivals of the gods. Each chapter is followed by questions and activities. A genealogy chart, a complete listing of the gods' Greek and Roman names, a map of the ancient Greek and Roman world, a general teacher's guide, and a complete index also are included. See also the authors' *Classical Companion,* by the same publisher.

*Bingham, Marjorie Wall, and Susan Gross Hill. *Women in Ancient Greece and Rome*. Saint Louis Park, Minn.: Glenhurst Publications, 1983. This high- school-level paperback is rich with primary source material about women in the times of ancient Greece and Rome. It includes a number of poems by Sappho and excerpts from a marriage contract of the Hellenistic age.

**Boardman, John; Jasper Griffin; and Oswyn Murray. *The Oxford History of Greece and the Hellenistic World.* New York: Oxford University Press, 1988. Recently issued paperbound, the book is a readable, comprehensive view of the ancient Greek world, its achievements, and its history. Authorities write about topics they know best, making this an important reading for teachers, especially if ancient Greece is an unfamiliar area of study.

Bowra, C. M. *Classical Greece. GREAT AGES OF MAN* series. Alexandria, Va.: Time-Life Books, 1965. A topical approach to the history and culture of ancient Greece is taken in this book, which is also a wonderful source of pictures of Greek art and architecture, including pottery, sculpture, and coins. The book is frequently available in libraries.

Burne, Jerome. *Chronicle of the World.* London: Longman, 1989. Important events in history are chronologically arranged and described in news-story format in this book. Simultaneous events from around the world are covered and the book provides useful models for students who are asked to write news stories about history. In addition to the news stories, a list of important events is given for each year. Although the book was written for adults, students as well find this compilation interesting. This large volume is distributed in the United States by Prentice Hall.

**Burrell, Roy. *The Greeks.* New York: Oxford University Press, 1989. From the Minoans and Mycenaeans through stages of Greek civilization to Alexander the Great and the Roman conquests, this book presents a good overview for middle graders that includes colorful illustrations. The chapters are topical with a variety of information for students' independent reading or reports by groups of students.

*Castle, Barry, and Naomi Lewis. *Cry Wolf and Other Aesop Fables.* New York: Oxford, 1988. This is a somewhat maverick treatment of the "lessons to be learned" genre from ancient Greece, but it is appealing to students at this level.

A Child's Book of Myths and Enchantment Tales. Illustrated by Margaret Evans Price. New York: Checkerboard Press (Macmillan), 1989. The 1924 artwork of Margaret Evans Price is preserved in this reprint and has appeal for intermediate and sixth-grade students. A helpful index of characters is included.

*Cohen, Daniel. *Ancient Greece.* New York: Doubleday, 1990. Students enjoy referring to this colorful book. Topics are limited to one- and two-page spreads. "Rule by the People" and its reference to Solon, slavery, and Spartans (pages 18-19) is useful for discussions in the classroom.

Colum, Padraic. *The Golden Fleece and the Heroes Who Lived Before Achilles.* New York: Macmillan, 1962. The adventures of Jason, who sought the Golden Fleece, are interwoven with other myths and hero stories about Orpheus, Pandora, Atlanta, Peleus, and Theseus. This and Colum's *Children's Homer* are available in paperback from the same publisher and are among the most dignified retellings of Greek legends.

*Connolly, Peter. *The Legend of Odysseus.* New York: Oxford University Press, 1986. Geography, legend, myth, and cultural history are brought together with colorful illustrations in this book. Connolly's work is detailed and well researched, and middle-grade students often find his work appealing.

**Cootes, R. J., and L. E. Snellgrove. *The Ancient World.* Essex, England: Longman Group, Ltd., 1970. This book is written with a great deal of understanding for what interests students. It is organized in a clear and chronological way and has several chapters on the Hebrews and the Greeks.

*Coupe, Shana, and Barbara Scanlon. *History Begins: Ancient History for Junior Students.* Melbourne, Australia: Longman Cheshire, 1986. This students' book is not only very rich with concepts and facts but also aptly illustrated with maps, drawings, and charts. The authors make

a real commitment to what is interesting to young people.

*Danzer, Gerald A., and Mark Newman. *Slices of Time: The U.S. Constitution in Global Perspective*. Chicago: The World History Project, 1990. University of Illinois at Chicago (M/C 198), Box 4348, Chicago, IL 60680. This teacher's resource, using 21 primary source excerpts, should be used by teachers of grades six through eight. The teaching ideas are practical, with handouts ready for duplication so that students may use them. Lessons 1 and 2, focusing on the Hebrew covenant and Aristotle's thoughts on government, are vital for this unit. The third lesson is useful in Unit V in the study of Roman mixed government. Call (312) 996-3141 to obtain ordering information.

**D'Aulaire, Ingri, and Edgar D'Aulaire. *D'Aulaires' Book of Greek Myths*. Garden City, N.Y.: Doubleday, 1962. Among collections of mythology, this book remains a favorite with many teachers and students. The large size, the literate retellings, and the colorful illustrations (not unlike the pictures some students like to draw) place it among the first considered versions of collected myths for classroom use. Paperbound and hardbound versions are available.

**Descamps-Lequime, Sophie, and Denise Vernerey. *The Ancient Greeks: In the Land of the Gods*. Brookfield, Conn.: Millbrook Press, 1992. This students' resource is one of the publisher's *PEOPLES OF THE PAST* series. Neatly categorized and illustrated, it focuses on daily life in Greece: the lives of children and women, crafts and dress, slavery, recreation, theater, and the rights of citizens. Other volumes in this series are appropriate for additional units in the sixth-grade course.

Dia, E. *Pericles*. Spain: Araluce (Grandes Hombres), n.d. Greece's great ruler displayed traits of enlightened leadership, and this is his biography. It is most appropriate for advanced Spanish readers.

**Dineen, Jacqueline. *The Greeks*. *WORLDS OF THE PAST* series. New York: New Discovery Books (Macmillan), 1992. This is a valuable students' resource for research projects on the life and culture of ancient Greece.

Downey, Glanville. *Stories from Herodotus: A Panorama of Events and Peoples of the Ancient World*. New York: E. P. Dutton and Co., 1965. Tantalizing stories from Herodotus, written on a youngster's level, are included here. Stories feature such figures as Darius and Croesus. The book deserves republication and is available in some libraries.

The Enchanted World of Gods and Goddesses. *ENCHANTED WORLD* series. Alexandria, Va.: Time-Life Books, 1986. Wonderfully illustrated and written for both children and adults, this collection includes the stories of the pantheons of ancient Egypt, Mount Olympus, ancient India, and the Norse gods.

Euripedes. *Orestes*. Various editions. Their father's death at the hands of their mother causes a brother and sister to commit matricide. They are found guilty in a court of law. Rule of law comes sharply into focus in this tale. This same story is also told by Greek playwrights Aeschylus and Sophocles. Interested teachers might compare plays by each of the three. Excerpts are possible for use in class.

Europe at the Time of Greece and Rome. *HISTORY OF THE WORLD* series. Milwaukee: Raintree Publishers, 1989. This illustrated book is a young people's history of Greece and Rome. The reading level is somewhat difficult for independent use, but the maps and drawings provide excellent illustrations of important developments and concepts.

Glubok, Shirley, and Alfred Tamarin. *Olympic Games in Ancient Greece*. New York: Harper, 1976. This is an account of the games at the height of their glory. Their history is the history of Greece. The book is available through libraries.

Greek and Roman Myths. Edited by William Kottmeyer, adapted by Kay Ware and Lucille Sutherland. New York: McGraw-Hill, 1962. Teachers of students with lower reading abilities

may want to consider this collection in paperback. Fifteen famous myths are included, including those of Pandora, Atlas, Prometheus, and the Gorgon's head. Retellings show the use of "controlled vocabulary." See also McLean and Wiseman's *Adventures of the Greek Heroes.*

Greeks. Lakeside, Calif.: Interact, 1989. This eight-phase simulation kit involves students in the contributions to our civilization made by the ancient Greeks. At the Academy students receive a simulated Greek education; in the Assembly they debate issues concerning their respective city-states and efforts to construct a temple; in the theater they reflect on their losses; at the Olympic Games they demonstrate their athletic prowess, and at festivals they demonstrate their talents. Other Interact simulations include: "Forum" and "Olympics."

*Green, Roger Lancelyn. *Tales of the Greek Heroes.* New York: Viking Penguin (Puffin Books), 1958. Tales of the Heroic Age are retold here in a literate, compelling style. Green's *Tale of Troy* is a companion volume, also published as a paperback Puffin Classic by Penguin.

*Grun, Bernard. *The Timetable of History: A Horizontal Linkage of People and Events.* New York: Simon and Schuster (Touchstone), 1975. This is an invaluable resource for cross-referencing dates that relate to the following topics: history and politics; literature and theater; religion, philosophy, and learning; visual arts; music; science, technology, and growth; and daily life. Events related to these topics are arranged in columnar form for time frames throughout history.

*Hamilton, Edith. *Mythology: Timeless Tales of Gods and Heroes.* New York: New American Library, 1969. This classic interpretation of ancient mythology cannot be overlooked in the teaching of ancient Greek myths to children. Hamilton's *The Greek Way, The Echo of Greece,* and *The Roman Way* are suggested for teachers' background reading.

Harris, Nathaniel. *Alexander the Great and the Greeks.* New York: Watts, 1986. Beginning in 1900 B.C., this narrative carries the reader through the victories and defeats of the Greek people.

*Hawthorne, Nathaniel. *Tanglewood Tales.* This and *A Wonder Book* are available in various editions and contain Haw-thorne's adaptations of ancient myths. Students in English classes can compare his retellings with those of other retellers. Hawthorne is perhaps best introduced in this way, years before students read *The Scarlet Letter* or his short stories.

*Herodotus. *The Histories.* New York: Penguin, 1988. As a world traveler from ancient Greece, Herodotus collected histories of the areas he visited. Herodotus is sometimes referred to as the "Father of History." Much of the history he collected was taken from observation and oral sources. There is a lengthy introduction to the volume to help orient the reader to the world and traditions of Herodotus. Students can map his travels, excerpt a descriptive quote for each spot he visited, and place the descriptions on a map.

Herrera, Juan Ignacio. *Alejandro Magno.* Spain: Susaeta, 1981. This Spanish-language biography of Alexander the Great is best suited for readers at this grade level and above.

Hesiod and Theognis. Edited and translated by Dorothea Wender. New York: Penguin, 1986. This paperback book contains the work of two important poets of ancient Greece. *Theogony* by Hesiod is a primitive creation of myth, and his *Works and Days* is a combination of agricultural advice, moral maxims, social and political comment, and superstitious lore. Theognis's *Elegies* is a collection of elegiac poems that range from the theological to the satirical. They share the themes of regret and mourning for a changing Greek society. The book is suggested for teachers' background reading.

**Hobbs, Jack A., and Robert L. Duncan. *Arts, Ideas and Civilization* (Second edition). Englewood Cliffs, N.J.: Prentice Hall, 1989. The authors have written a book of cultural and artistic history that is especially valuable to teachers. Art, music, drama, poetry, and philosophy are presented in historical context and can be coordinated easily with sixth- and

seventh-grade courses.

*Homer. *The Iliad.* Various editions and publishers. The most read of Homer's epics, this story of the Trojan War begins with a quarrel between Achilles and Agamemnon and ends 45 days later with the death of Hector. It is also the story of man using his own powers to overcome adversity, a story that is consistent with the rational humanism promoted many years later during the Golden Age of Greece. An interesting viewpoint about the deities in Homeric verse is expressed in this version. See also Homer's *The Odyssey*.

Household, Geoffrey. *The Exploits of Xenophon.* Hamden, Conn.: Linnet Books, 1989. Originally published by Random House as a Landmark book, this reprint is a retelling of the Greek military leader's memoirs. It is useful for reference, excerpting, or individual reading.

**Howe, Helen, et al. *A World History.* White Plains, N.Y.: Longman, Inc., 1988. A somewhat thick textbook that can be used by teachers for quick reference whenever background information or additional test material is needed.

Hutton, Warwick. *Theseus and the Minotaur.* New York: McElderry, 1989. Every year young people were sent to King Minos of Crete to be sacrificed to the Minotaur. Theseus decides to put a stop to this by slaying the Minotaur. This book is a simple, evocative retelling of this myth.

Ipsen, D. C. *Archimedes: Greatest Scientist of the Ancient World.* Hillside, N.J.: Enslow Publications, Inc., 1988. The physics of sun rays, the block and tackle, and the value of pi are just a few of the important discoveries of the Syracuse scientist. The book is noted for honesty, accuracy, and readability.

Judge, Joseph. "Minoans and Mycenaeans: Greece's Brilliant Bronze Age." *National Geographic,* 153 (February, 1978), 142. Judge examines the 3,500-year-old Aegean civilizations of the Minoans on the island of Crete and the Mycenaeans on the mainland, the lands of Theseus and the Minotaur.

Killingray, Margaret. *Ancient Greece.* GREENHAVEN WORLD HISTORY PROGRAM. London: George Harrap, Publishers, 1980. This booklet provides some background information and a number of primary source selections that are appropriate for young students. The booklet is available through social studies supply houses.

**King, Perry Scott. *Pericles.* New York: Chelsea House Publishers, 1988. One of the publisher's *WORLD LEADERS, PAST AND PRESENT* series, this biography is well researched and illustrated with many black-and-white photographs. Intended for slightly older readers, King's biography nevertheless is useful for reading aloud excerpts or for teachers' reference.

Lasker, Joe. *The Greek Alexander the Great.* New York: Viking, 1983. The life of the warrior king of Macedonia who conquered and unified the known world is chronicled in this biography.

*Lattimore, Deborah Nourse. *The Prince and the Golden Ax: A Minoan Tale.* New York: Harper and Row, 1988. Drawing on authentic ancient sources for her story and illustrations, Lattimore offers a picture-book version of a Minoan legend. This material can be coordinated with the material on page 321 of the textbook, *A Message of Ancient Days.*

**Lefkowitz, Mary, and Maureen Fant. *Women's Life in Greece and Rome: A Source Book in Translation.* Baltimore: Johns Hopkins University Press, 1982. A wide variety of primary source material is collected here and offers teachers an indispensable reference for strengthening the study of cultural and social history in this unit. The book is also useful for teachers during the study of Unit V.

Ling, Roger. *The Greek World.* New York: Peter Bedrick Books, 1988. The author traces the history of the classical Greek world as it has been revealed by archaeologists and antiquarians. A complete picture from literature to politics is presented in this book.

McDermott, Gerald. *Sun Flight.* New York: Four Winds (Macmillan), 1980. This is an artful retelling of the Icarus and Daedalus legend. The climax of the story is told entirely through pictures. Though out of print, it is worth seeking through libraries and secondhand bookstores.

*McEvedy, Colin. *The Penguin Atlas of Ancient History.* New York: Penguin, 1986. Historical atlases are frequently helpful as background for teachers and for students' reference. This one is handy and inexpensive.

*McLean, Mollie, and Anne Wiseman. *Adventures of the Greek Heroes*. Boston: Houghton Mifflin, 1972. The publisher continues to issue the book as a firm paperback, thereby increasing its use by teachers in classrooms. The authors tell the myths effectively but simply, and the book is useful in classes with students of lower reading abilities. Tales focus on Hercules, Perseus, Theseus, Orpheus, Meleager, the Argonauts, and related figures and events.

**National Center for History in the Schools, University of California, Los Angeles. The Center conducts a cooperative research program that actively develops, field-tests, revises, and publishes instructional units for history-social science teachers. Their catalog is varied and growing. Two publications are suggested for use in this unit: *The Origins of Greek Civilization: From the Bronze Age to the Polis, Circa 2500-600 B.C.*, and *The Golden Age of Greece: Imperial Democracy, 500-400 B.C.* Both offer rich instructional ideas with handout pages ready for duplication. The latter of these two includes Albert Cullum's adaptation of Sophocles's *Antigone*. For price and ordering information, write the National Center for History in the Schools, Moore Hall 231, UCLA, 405 Hilgard Avenue, Los Angeles, CA 90024-1521, or call (310) 825-4702.

*Nichols, Roger, and Sarah Nichols. *Greek Everyday Life. ASPECTS OF GREEK LIFE* series. Essex, England: Longman House, 1978. This appealing little booklet, written for students, details the everyday life of the people of ancient Greece. Other titles in this series include *The Greek Theatre, Greek Exploration and Seafaring, Mycenae, Greek Art and Architecture,* and *Greek Athletics.*

*Odijk, Pamela. *The Greeks. THE ANCIENT WORLD* series. Englewood Cliffs, N.J.: Silver Burdett, 1989. Emphasizing the lives of ordinary people, this book is lavishly illustrated with pictures, maps, and charts. Several good ideas for students' research topics are included.

**The Odyssey: An Epic Retelling by Odds Bodkin* (three audiocassettes, catalog number 8022). Exemplary storytelling and a thrilling epic make this cassette package essential for correlation with studies in English-language arts. One listener observed that while violence and moral decay exist in our time, the tape helps young people understand that dragons, hard choices, and weak moments have always been with us and that triumph can be gained by those who persevere. The cassette set is available from Chinaberry Book Service, 2780 Via Orange Way, Suite B, Spring Valley, CA 91978, telephone: (800) 776-2242. Price and shipping information can be obtained by telephone.

The Odyssey of Homer. Retold by Barbara Leonie Picard. New York: Oxford University Press, 1952. Newly reissued in paperback, this book offers young people one of the few complete retellings of this favorite poem by Homer. The reading level is more advanced than *D'Aulaires' Book of Greek Myths*, mentioned elsewhere in this resources listing for the sample topic, and the adaptation is told in 21 chapters.

Peach, Susan, and Anne Millard. *The Greeks. THE USBORNE ILLUSTRATED WORLD HISTORY* series (American edition). Tulsa: EDC Publishing Company, 1990. The concise presentation of data, along with a format resembling a comic book, gives this series continuing appeal for many sixth graders. Portions are useful to students who are engaged in research.

*Peck, Ira; Elise Bauman; and William Johnson. *The Ancient World.* New York: Scholastic World History Program, Scholastic Press, 1976. This is an ideal supplementary resource for

the sixth-grade classroom. It contains interesting biographies, dialogues, plays, and narratives.

*"Pericles, First Citizen of Athens." *BILL OF RIGHTS IN ACTION* series. Los Angeles: Constitutional Rights Foundation, n.d. One of a series of articles mailed periodically to teachers, this edition provides a very understandable description of Pericles, the leader of Athens during her Golden Age, and his "Funeral Oration" speech. The article is available by writing to the Foundation, Attention: Publications and Materials, 601 South Kingsley Drive, Los Angeles, CA 90005, or by calling (213) 487-5590.

**Plato. *Crito.* Various editions and translations. Plato records his interpretation of a conversation between Socrates and his friend Crito on the night before Socrates drinks the hemlock. This is an excellent source for an understanding of Socrates's position on "higher law" in the Greek order. Also recommended are Plato's *Apology, Politics,* and *The Republic.*

**Plutarch. *Parallel Lives.* Various editions. Reading Plutarch's accounts of Solon, Pericles, and Alexander can be very helpful. In fact, Plutarch's account of Solon forms the basis of nearly all our knowledge of Solon today. For additional information, see the Plutarch entry for Unit V on page 140 of this course model.

*Powell, Anton. *Ancient Greece.* New York: Facts on File, 1990. This is a lavishly illustrated book prepared to give young people a look at the history and culture of ancient Greece. Many of the illustrations are of Greek art and architecture. Major concepts are visualized with colorful drawings, maps, charts, and diagrams.

Purdy, Susan. *Ancient Greece.* New York: Watts, 1982. Students enjoy this book for the instructions it provides for making models of Greek artifacts.

*Rogers, Perry M. *Aspects of Western Civilization: Problems and Sources in History, Vol. I.* Englewood Cliffs, N.J.: Prentice Hall, 1992. The wide variety of primary sources make this book useful throughout sixth grade. "The Reforms of Lycurgus," "The Funeral Oration of Pericles," and "The Trial of Socrates" (pages 48, 52, and 80) are among the sections worth considering for classroom use.

Severin, Tim. "The Quest for Ulysses." *National Geographic,* 170 (August, 1986), 197. The author takes a replica of a late Bronze Age galley into the waters that Odysseus (Ulysses) sailed in the Aegean Sea in order to shed new light on the lands to which Odysseus's voyages took him.

Smith, Page. *The Constitution: A Documentary and Narrative History.* New York: William Morrow and Company, 1978. This book includes a lucid chapter on the nature of law within our own constitutional system.

**Sporre, Dennis J. *The Creative Impulse: An Introduction to the Arts.* Englewood Cliffs, N.J.: Prentice Hall, 1990. This is an indispensable teachers' resource that treats the arts historically. Chapter topics frequently correspond to units in the *Framework* for the sixth and seventh grades. Not all works given as examples are suitable for students' use, but teachers can benefit from much of the cultural history.

Stone, I. F. *The Trial of Socrates.* Boston: Little Brown and Company, 1988. This is a somewhat maverick study of the sources of information on the trial of Socrates. It depicts Socrates as bloated with his own self-importance and concludes that this was the primary reason for the verdict of guilty proclaimed by the jury of Athens.

*Suter, Coral, and Marshall Croddy. "Blood Feud: Making Rules Work." In *Of Codes and Crowns: The Develop-ment of Law. LAW AND WORLD HISTORY* series. Los Angeles: Constitutional Rights Foundation, 1983. Based on the *Oresteia,* a series of plays by Aeschylus about various revenge murders within a family, this instructional unit asks students to examine the tribunal process under which legal decisions were made in Athens. To order, call (213) 487-5590.

Thucydides, "The Funeral Oration of Pericles (431 B.C.)." In *The Portable Greek Historian.* Edited by M. I. Finley. New York: Penguin, 1986, pp. 265-90. Pericles tells of the importance of patriotism to the existence of Athens while praising the accomplishments of the Athenian constitution in the name of freedom.

Thucydides. *The History of the Pelo-ponnesian War.* Various editions and translations. The ancient Athenian historian gives his account of the war between Athens and Sparta and her city-state allies. Interesting excerpts can be taken from this source to stimulate students' thinking about Greek values and actions.

TimeFrame 600-400 B.C.: A Soaring Spirit. TIMEFRAME series. Alexandria, Va.: Time-Life Books, 1987. Chronicles of history in various places around the world between the years 600 and 400 B.C. are provided in this book. It covers Persia, the Hellenic world, the beginnings of Rome, and China during the time of Confucius. An excellent collection of pictures and maps is included. See also *TimeFrame 1500-600 B.C.: Barbarian Tides,* and *TimeFrame 400 B.C.-200 A.D.: Empires Ascendant.*

Townson, Duncan, *Alexander.* Greenhaven World History Program. London: George Harrap, Publishers, 1980. This booklet provides narrative background information and a number of primary source selections about Alexander the Great and Hellenistic times. It is available from social studies supply houses.

****Voices from World History, Level F.* Austin, Tex.: Steck-Vaughn Company, 1991. The editors of this textbook have prepared a useful supplementary work for use in various units. "A Letter from Plato" helps students understand ideas about philosophy and justice that helped form a philosophical tradition that is common in Western civilization. A teachers' resource book accompanies the students' textbook.

Why Spiders Spin: A Story of Arachne. Retold by Jamie Simons and Scott Simons. Englewood Cliffs, N.J.: Silver Burdett, 1991. The Simonses offer readers a simple, picture-book version of a famous Greek myth. Though possibly intended for younger students, the book is enjoyed by some readers at this grade level.

Woodford, Susan. *The Parthenon.* Minneapolis: Lerner, 1983. Showing various aspects of Greek life and worship, this book provides an account of the design, construction, decoration, and eventual destruction of the Parthenon.

Visual and Performing Arts Resources for the Unit

Ancient Moderns: Greek Island Art and Culture, 3000-2000 B.C. Washington, D.C.: National Gallery of Art. The Cyclades Islands were the cradle of the Minoan and Mycenaean civilizations. In this 19-minute, 16-mm film, ceramics and marble figures are shown in their historical and cultural contexts. Narrator Rex Harrison points out the striking resemblances between the ancient Cycladic objects and some art of the twentieth century. This film is available under the gallery's free loan program by writing to the National Gallery of Art, Extension Services, Washington, DC 20565.

Art and Architecture of Ancient Greece. HISTORY THROUGH ART AND ARCHITECTURE series. 72 minutes. Boulder, Colo.: Alarion Press, n.d. This material is available in sound filmstrips or videocassettes. Especially designed and well suited for the interests of the middle grades, these filmstrips or videocassettes tell the story of ancient Greece through its sculpture and architecture. At the same time, they provide students with information and diagrams about basic sculpting and the architectural concepts related to the period.

The Art of Greece (30 slides). Boston: Sandak, n.d. This slide set covers sculpture and architecture from the archaic period (600-480 B.C.) through the Hellenistic period (circa 325 B.C.).

Art Through the Ages. Weymouth, Mass.: Universal Color Slide Company, n.d. Unit 1, "Prehistoric Through 17th Century." This resource includes a large number of slides that are related to sculpture and architecture of the archaic and classical periods. These slides can be purchased separately from Universal Color Slide Company, 1221 Main Street, Suite 203, Weymouth, MA 02190, telephone: (800) 326-1367. A list of the 600 slides contained in this unit can be obtained by telephone.

Buchman, Herman. *Stage Makeup*. New York: Watson Guptill Publications, Inc., 1989. This well-illustrated manual describes in full detail the materials, techniques, and application necessary for theatrical makeup that suggests a "classic Greek" style.

Crete and Mycenae. Greenwich, Conn.: ArtsAmerica, n.d. This 54-minute video program offers a view of the civilizations of the island of Crete and of Mycenae on the Greek mainland. It explores connections between the Minoan and the Mycenaean civilizations.

Cullum, Albert. *Greek Tears and Roman Laughter*. New York: Citation Press (Scholastic, Inc.), 1970. Scholastic, Inc., is reissuing this anthology of classroom plays, which can be useful also in Unit V. Plays of Sophocles, Euripides, Aeschylus, and Plautus are adapted in this collection for middle school use and may be used for stage productions or readers' theater presentations.

De la Croix, Horst, and Richard G. Tansey. *Gardner's Art Through the Ages.* San Diego: Harcourt Brace Jovanovich, 1986. This is an excellent resource for the interpretation of art history. It is frequently updated; newer editions may be available.

The Diary of Anne Frank. Directed by George Stevens (20th Century Fox). This is a compelling and dramatic introduction to Anne Frank and her family's attempt to escape Nazi persecution. The Hanukkah excerpt shows the maintenance of tradition in the face of calamity. Selected scenes may be viewed as an extended activity.

DISCOVER ART, Grade 6. Worcester, Mass.: Davis Publications, Inc., 1987. This sixth-grade book includes lessons on symmetrical vase design and ancient and modern buildings.

Greek Art and Architecture. Boulder, Colo.: Alarion Press, n.d. This video program by Ann Campbell consists of two units on videotape or on two filmstrips with accompanying audiocassettes. It is supplemented with a teaching manual and a poster. The basics of architecture today and yesterday are outlined and then related to Stonehenge, Crete, and Greek temples of the archaic period. In examining Greek sculpture, viewers are taken from the stylized archaic period, through the Golden Age's attention to the magnificence of the human figure, to the realism of the Hellenistic period.

The Greek Temple. Greenwich, Conn.: ArtsAmerica, n.d. This 54-minute video explores the remains of the colossal sacred cities at Paestum, Delphi, Agigento, Sounion, and the Acropolis. It traces the evolution of temples and is a lavish film journey across the golden age of the Greek Empire.

Grout, Donald J., and Claude Palisca. *The History of Western Music*. New York: Norton, 1988. This is a good resource for teachers who are seeking background on the Greek theory of musical ethos.

Janson, H. W. *History of Art: A Survey of the Major Visual Arts from the Dawn of History to the Present Day.* Englewood Cliffs, N.J.: Prentice Hall; and New York: Harry N. Abrams, 1967. This standard art history textbook is extremely useful and is frequently updated. Newer editions may be available. See also *History of Art for Young People* by the same author.

Middle Eastern Art. Boston: Sandak, n.d. This set of ten slides includes works from Iran, Syria, Israel, Egypt, and Iraq. Also included are depictions of an Iranian manuscript and the Dome of

the Rock.

**Musical Instruments of the World*. New York: Facts on File, 1976. Students enjoy using and perusing this illustrated encyclopedia containing more than 4,000 original drawings. The format appeals to young readers, and the book presents a good deal of information in an easily discerned way. The book is useful throughout sixth and seventh grades. It is available through UNICEF bookstores and some general trade firms.

Musique de la Grece Antique, Atrium Musicae de Madrid, Gregorio Paniagua, Arles, France: Harmonia Mundi (HM 1015), 1978. This out-of-print recording contains performances of the only surviving musical fragments from ancient Greece. Various ancient Greek instruments are heard, and the sounds are initially shocking and amusing to sixth graders. University music libraries are most likely to have the recording available. Librarians may be able to suggest newer, similar recordings as they become available. Harmonia Mundi also issues a reconstruction of the Hebrew Song of Songs *(Cantique des Cantiques)* on compact disc No. AL1045. The telephone number of Harmonia Mundi's U.S. distributor is (310) 559-0802.

Sachs, Curt. *The History of Musical Instruments*. New York: W. W. Norton, 1940. Sachs's work continues to be a mainstay for this area of research. Chapters cover major time periods, and examples connect with a variety of cultures. Not for use by sixth graders, the book should be sought through public libraries by teachers of music and history. Also available by the same author are *The Rise of Music in the Ancient World, East and West* and *World History of the Dance*.

The Search for Alexander. Washington, D.C.: National Gallery of Art, n.d. This program of 18 slides, an audiocassette, and text examines both the legendary and historical aspects of the life of Alexander the Great. ArtifactsÑevidence of Alexander's ties with the traditions of Greek mythologyÑhave been unearthed in recent archaeological excavations. This slide program is available under the gallery's free loan program by writing to the National Gallery of Art, Extension Services, Washington, DC 20565.

Songs from the Bible in Hebrew, record #6842. Rockville, Md.: Folkways, n.d. Folkways's recordings are an excellent source of historic and ethnic music. They are available on audiocassette from Smithsonian/Folkways Records, 416 Hungerford Drive, Rockville, MD 20850, (301) 443-2314. The following titles related to this unit are currently listed:

4205 Greek-Jewish Music Traditions
6826 Jewish Folk Songs, Vol. 1
6827 Jewish Folk Songs, Vol. 2
6928 Hebrew Folk Songs
8552 The Sounds of Jerusalem
8740 Jewish Folk Songs
8930 Babylonian Bible Chants: Victory Songs of Israel
8921 Yemenite Passover
3700 2,000 Years of Music, "Skolion and Seikilos" (Curt Sachs)

Treasures of the Holy Land: Ancient Art from the Israel Museum. Greenwich, Conn.: ArtsAmerica, n.d. The 10,000 years of the Holy Land's history is told through a rich sampling of artifacts that are mentioned in the Bible and shown on this 30-minute video. Two of the precious Dead Sea Scrolls are the crowning glories of this collection.

Voyages: Journey of the Magi. Greenwich, Conn.: ArtsAmerica, n.d. This 58-minute video retraces the biblical journey of the Magi that has inspired artists for more than 2,000 years. The actual route taken by the Wise Men is recreated, placing the event in both its cultural and archaeological contexts. Also shown are artifacts and coins dating from the period. The video was shot on location in Jerusalem and Bethlehem.

Appendix III-1

The Laws of Nature

People have always been aware of some order in nature. Even early people saw that the seasons always come in the same order. They saw that the sun always rises in the east and sets in the west. How did they explain what they saw? They just said the gods had made things in that way.

At first the Greeks gave the same kinds of answers. To them the sun was the chariot of the sun god Apollo. When there was an eclipse, Apollo was showing his anger. When the sky was cloudy, Apollo was napping. Praying to Apollo would make the sun shine again.

The later Greeks began to look at the sun in a different way. Perhaps the gods *had* made the sun. Still, now that the sun was made, what *was* it? Was it burning air? Was it a flame? Where does the sun go when it sets? How big is it? How far away is it? When the Greeks asked such questions, they did not stop believing in their gods. Yet they did not expect their gods to answer their questions. They did not even expect to *use* their gods to find answers. People themselves could figure out the answers. The gods had given them minds. It was up to people to use their minds!

The Greeks began to use their minds by examining an important idea. This was the idea that there are *laws in nature*. If there are such laws, they are unchanging. They are always the same and always at work. The sun rises every day because of some law. It does not rise because Apollo is happy! Believing this, the Greeks set out to learn why the sun rises each day. They wanted to discover more about the laws in nature.

How the Greeks Explored the Laws of Nature

The Greeks had found a new way of looking at things. They were excited by the idea of exploring nature. Their word for nature is *physis* (φύσις). Our word *physics* comes from it. In fact many of our ideas of scientific study are Greek. Following the ideas of the Greeks, we do not explain the world with myths. Instead we look for scientific explanations. We still ask the same questions the Greeks asked: What are the laws of nature? How do they work?

The Greek philosophers began to explore nature by observing it. They observed nature very closely so that they could describe it. Then they used their reason to explain it. They felt that their explanation had to be *logical*. It had to make sense.

That is how the Greeks tried to discover the laws of nature. We still follow their method, but we go one step further. We also try to *test* and *apply* what we know. We try to use our findings to *change* nature and *control* it. The Greeks did not think that testing and applying were so important. They seldom tried to change or control nature. Usually they were satisfied if they discovered laws of nature that seemed to make sense.

We have a special word for the method developed by the Greeks. We call it science. The Greeks had a different word for this method. They called it *philosophy*. This long word was made by putting together two short Greek words. In the Greek language *philo* means "love." *Sophia* means "wisdom." So philosophy means the "love of wisdom." To the Greeks, studying the laws of nature and loving wisdom were the same thing. The word philosophy also means "thinking about the meaning of life and man's place in it." Men and women who study philosophy are called *philosophers*.

Greek scientists were looking for laws of nature. Many of their guesses and ideas were correct. Many were wrong. For example, Aristotle, a Greek scientist and teacher, thought that everything in the world was made of water, air, earth, or fire, or a mixture of these. How does our natural science today differ from Greek science-philosophy?

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Appendix III-2

Patriotism and Citizenship in Ancient Greece

The Greek word for city-state is *polis* (poælis). A polis was usually small. Still, for its citizens, it was very important.

A citizen from ancient Greece might have put it this way: "We serve on juries for the polis. This teaches us to be just. We fight to defend the polis. This teaches us to be brave. We make laws to protect the polis. This teaches us to be wise. Our leaders set examples from which we can learn. Our laws teach us to behave properly. Our temples teach us to honor the gods. Our polis shows us how to lead a good life!"

It was an honor for citizens to do something for the polis. They might act bravely in battle. They might help to build a temple. They might help to make a law. Everyone could feel patriotismÑpride in the polis. Patriotism was very important to the Greeks. It was one of the highest goals of a citizen.

Only citizens could share in governing the polis. Not all the people in a polis were citizens. Women and children were not. Neither were slaves. Foreigners could not be citizens. Sometimes even the sons and grandsons of foreigners could not be citizens. The Greeks prized their citizenship. It was the greatest prize they could give to an outsider.

From Natural Science to Social Science

"The human is a political animal," said a Greek philosopher. The philosopher meant, "The human is an animal who lives in a polis."

The Greeks took delight in studying the world. For most Greeks the polis was the center of their world. They studied the world of nature and its laws. They also studied the polis.

Studying nature had given them natural science. Studying the polis gave them political science. Our words *politics* and *political* come from the word polis. *Political science* is part of *social science.*

Not every polis was the same. Some city-states had one ruler. Some had a group of rulers. Some voted for their leaders, others chose their leaders by drawing names. Some had very few citizens. Others gave citizenship to many men. This variety gave the Greeks many examples of the polis to study and compare. The Greeks believed that men could choose to change their government. They could change it when an old way of running things failed. They could see which forms of the polis were strong or weak. They could see which forms helped people to become happier and to live and work well together.

The Greeks could learn from what they saw and studied. By learning, they might avoid many mistakes. They could make better laws. They could find new ways of choosing leaders. That is how they could change the polis. They could learn the difference between good and bad government.

Controlling Ideas of the Greeks

The Greeks were not the only early people to ask what constitutes good government. Confucius thought that good rulers make good government. The Hebrews thought that good governments are those that obey God's laws. The Greeks tried to find out about government in a scientific way.

The Greek thinkers did not agree with Confucius. They thought no one single person was able to rule wisely over large numbers of people. They were interested in human freedom. The Greeks looked at the functions that governments performed. They experimented with different ideas about government. They believed that people could use their minds to choose the kind of government they thought would work best.

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The Greeks and the Hebrews had different ideas about God. Most Greeks were polytheists. They did not look to their gods to lead them or to show them right laws or ways of acting. They felt that people would be able to learn these things for themselves.

This idea of the importance of humankind was one of the strongest controlling ideas for the Greeks. This idea guided the way the Greeks acted and the way they thought. The Greeks believed that people could use their minds to help explain the world of nature around them. This was very different from the way the Buddhists looked at people and the world.

The Greeks thought that because people could think things out for themselves, they were special. They were different from the animals. People had pride in themselves and the things they could do. The Greeks showed their pride in humanity in athletics and the arts. Humanity was an important part of their painting and sculpture.

The Greek idea of the importance of human power to think and reason was a controlling idea which spread to many areas of the world.

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